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SOURCE Chinh-sach cua Dang Lao Dong Viet-nam doi voi cac Tang-lop Nhan-dan.

POLICY OF THE VIETNAM LAO DONG PARTY
TOWARD VARIOUS CLASSES OF PEOPLE

[This report gives in full a pamphlet on the Vietnam Lao Dong Party (Labor Party of Vietnam), published by the Hung Yen Province Information Service in the Viet Minh Zone. The pamphlet reveals the policy of the Vietnam Lao Dong Party toward the working class, peasants, intellectuals, small merchants and shopkeepers, landowners, industrialists, women, and religious groups.]

The Vietnam Lao Dong Party is firmly resolved to liberate the people, to destroy the feudal forces, to attain its objectives of completely eradicating all feudal and semifeudal traces, to develop a popular democratic regime, to realize an independent, united, free, prosperous Vietnam, and to hasten socialism.

During the period of resistance and immediately following it, the Vietnam Lao Dong Party has resolved to put into effect the following policies to promote a complete victory for our resistance movement and to lay the foundations for the construction of a rich and powerful nation.

Struggle for Complete Victory

The people of Vietnam, closely united for a common cause, are determined to fight to the end in order to exterminate the French colonialist invaders, crush the American interventionists, punish the Vietnamese traitors, and win national independence and union.

The resistance movement in Vietnam is a people's struggle. The movement fights for all the people, on all fronts, and in a prolonged war. The struggle must pass through three phases: defensive, containment, and general counter-offensive.

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The main task of our resistance movement until the final victory has been achieved will be to complete preparations for a general counteroffensive which will lead us to victory. It is certain that the resistance of our people is bound to bring victory, but it is just as certain that the fight will be long and hard. To achieve complete victory, we must mobilize our resources, both human and material, for the struggle, according to the motto: "all for the battlefield; all for victory."

We must, however, maintain and keep in good condition the will of the people to struggle. At the same time, we must take as our guide the following strategic principles for the resistance:

Operations should take place in all fields; political, economic, and cultural.

Military operations on the battlefield must be closely coordinated with guerrilla and sabotage operations behind the enemy lines.

Vietnam's resistance activities should be correlated with those in Cambodia and Laos and with the world struggle for peace and democracy.

Consolidation of the People's Front

The people's front of Vietnam is a union of all parties, groups, and patriots, without distinction of class, race, religion, or sex, for resistance and reconstruction purposes.

The people's front is one of the main foundations for the people's government. It has a double mission: to organize and educate the population so that the latter may execute government programs and to make known to the government the wishes and thoughts of the population.

The Vietnam Lao Dong Party cooperates closely with all parties, groups, and persons in the people's front on the basis of sincere union and friendly criticism. As a result of this cooperation all concerned may progress together, on the basis of united operations and consultation, to fight for a common program and a basis of continuous cooperation in the resistance and postresistance periods.

To strengthen the people's front, we must unite the Viet Minh and the Lien Viet; support the alliance of peasants, workers, and intellectuals as the solid foundation of the front; encourage private owners to participate in a positive way in the work of the Lien Viet; establish and develop the organizations of the front in the temporarily occupied areas, in the religious areas and in the minority areas; and consolidate the leading role of the party within the front.

Lao Dong Party and the Working Class

The industrial workers are the most militant segment of the working class, which is the most revolutionary class in the nation. It holds the key position in the reconstruction of the nation, both today and tomorrow, and is the vanguard of the revolution.

We know that Hoang Quoc Viet, who led the Viet Minh in the August Revolution, and Ton Duc Thang, present chairman of the Lien Viet National Committee, both come from the working class. Moreover, we have seen the working class of our country start from naught and build up a serious industry capable of supporting the resistance until now.

2 -

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Thus the Lao Dong Party, which befriends all the people, must begin by making friends with the working class. It means that:

1. The party must help the General Confederation of Labor of Vietnam so that the workers' organization will be able to win over everyone in the working class and educate them in professional and political matters so that they may carry out the national production program and participate effectively in the administration of national enterprises.
2. The party stands for the amelioration of the material and intellectual standard of living of the workers.
3. The party favors the participation, as far as possible, of workers in all levels of governmental organizations.
4. The party has solidarity with fraternal workers in the temporarily occupied areas, as well as with those in the liberated areas. Everywhere the party is the champion of workers' rights.

Lao Dong Party and the Peasants

Peasants are the militants of the ricefields. They are the bravest and the most heroic fighters against famine and foreign aggression.

Hence the Vietnam Lao Dong Party pays much attention to the protection of the rights of the peasants. The party manifesto states: "Peasants are militant producers in villages. They should benefit from a reduction in land rent and in interest rates and from reasonable land reforms."

This means that the party advocates:

1. Reduction of 25 percent in land rents and interest rates.
2. Advance of credit and seed to peasants and guidance for increased production.
3. Reasonable land reforms, including temporary grants to poor people of the lands owned by French colonialists and Vietnamese traitors, redistribution of communal lands, and acquisition of lands owned by absentee proprietors.
4. Encouragement of peasant cooperatives to buy tools and materials, to market products, and to dig canals and irrigation ditches.

In short, the program of the Lao Dong Party for the peasants is to realize the motto "Land to those who till it" in order that they may have enough food and clothing and that their lives may be enriched.

Lao Dong Party and the Intellectual Workers

Intellectual workers in Vietnam have been suffering much under French occupation. They are greatly oppressed and crushed. This accounts largely for their participation in all movements against the French. Intellectual workers, such as Teachers Tran Phu and Ha Huy Tap, Professors Pham Van Dong and Vo Nguyen Giap, Poet To Huu, Journalist Tran Huy Lieu, and Dr Pham Ngoc Thach, were among those who for decades built up the revolutionary movement and played an important role in the August Revolution. Now, almost all intellectuals are in the ranks of the Resistance where they play a progressive role side by side with workers and peasants.

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Thus the Vietnam Lao Dong Party has recognized that intellectual workers represent a force which, combined with that of the workers and the peasants, makes a solid trio that constitutes the foundation of the people's government and the backbone of the united people's front.

We read in the party manifesto: "Intellectual workers shall be encouraged and aided so that their skills may be developed to the utmost."

In fact, Truong Chinh's "Marxism and Vietnamese Culture" and the establishment of the Culture and Arts Institute and of the Institute of Technology are evidence of the concrete encouragement and aid given to our intellectual workers for the vigorous development of their skills.

Lao Dong Party and the Small Merchants and Shopkeepers

Included among small merchants and shopkeepers are peddlers, owners of small shops, and craftsmen, of whom there are many in both urban and rural areas.

Under French rule, they suffered from heavy taxes, strict regulations, competition from big French industry, and usually ended up in bankruptcy, want, and misery.

That is why the class of small merchants and shopkeepers cooperated with the workers, peasants, and intellectual workers and contributed many loyal militants to the Revolution. In the resistance movement they proved their spirit of dedication to the nation's salvation by fighting on the battlefield, by increasing production, and by furnishing supplies to our armed forces.

Hence we read in the party manifesto: "Small merchants and shopkeepers shall receive all necessary help to develop commerce and handicraft work."

The party aids small merchants and shopkeepers in many concrete ways; for example, by establishing a credit institution to lend necessary capital, by requesting the government to supply part of needed raw materials, by opening a wider market for handicrafts through government purchase orders, by encouraging the formation of producers' and consumers' cooperatives when necessary, by organizing and directing trade associations, and by promoting a close union and cooperation between the urban and rural areas so that peasants may have easier access to manufactured goods and the craftsmen to food supplies.

Lao Dong Party and Patriotic Landowners

Like the other classes of the population, the Vietnamese landowners are, to some extent, also victims of oppression and exploitation. That is why the patriotic landowners showed their sympathy toward the August Revolution and gave their support to the government. And now in the temporarily occupied and free zones we see numerous landowners who are loyal to their country. They reduce land rent and interest rates, offer their land as a gift to the government, contribute to the cause of the resistance, participate in the drive for increased production, take an active part in governmental organizations, and work for the union of all classes in the Lien Viet Front.

Therefore, the Lao Dong Party, which guarantees the equitable rights of all classes, must also guarantee the patriotic landowners their right to receive reasonable rent. This means that, except for those who sell out their country and their fellow countrymen and who abandon their land without any justifiable motive, all landowners who patriotically conform to rent-reduction regulations have the right to receive their land rent and the tenants have the obligation to pay it to them.

- 4 -

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RESTRICTEDLao Dong Party and the Industrial Class

The industrial class in Vietnam had a hard time under the colonial regime. Many went bankrupt because of imperialist competition, while many others wanted to go into business but failed to get the authorization. Therefore, except for a small number who worked as slaves loyal to France, like Tran Van Huu, lackey to the Bank of Indochina, the industrial class continued to harbor hatred against the imperialists. They welcomed the August Revolution and helped our Resistance by their contributions and their efforts for increased production.

Such men are national businessmen and should be encouraged, aided, and oriented so that their enterprises may make a better contribution to the development of the national economy as stated in the manifesto of the Lao Dong Party.

Encouragement sees to it that big enterprises no longer constitutes outdated exploitation, but rather duty toward the resistance movement and toward reconstruction.

Aid means that the government may and should advance credit to businessmen to expand their means of production and their ability to buy raw materials and machine tools; and that the government should buy a certain quantity of industrial output to broaden their market.

Orientation means guidance given to our industrialists and businessmen to develop in such a way that the country and the private citizens will cooperate and the nation receive the most benefit, allowing also the receipt of profitable income for business.

Protection means that a customs system should be established in such a way that goods from the imperialistic countries will not kill national industry by their competition.

This whole program is based upon the principal of reasonable harmony between national and private interests and of protection and security for the interests of workers and management.

Lao Dong Party and Women

Women formed a class of persons very much oppressed in the old, corrupt, feudal society. They could not participate in political and social activities. Their status was inferior to that of men. This explains why they were pioneers in the movement demanding "equality between the sexes." Recently, they have been present in large numbers in the ranks of the revolution and now are very enthusiastically supporting the Resistance.

Hence the Vietnam Lao Dong Party stands for the liberation of women and for the protection of their equitable rights by realizing the motto "equality between sexes," by elevating the position of women to the level of men, by encouraging the participation of more and more women in all fields and all governmental organizations, and by protecting mothers and pregnant wives.

Lao Dong Party and Religion

There are several religions and cults in Vietnam. Imperialists took advantage of this fact to oppress and divide religions and to lead the people astray in order to use many of them to realize their war of conquest.

- 5 -

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By contrast, the position of the Lao Dong Party on religion is crystal clear. That position is as follows:

The party opposes the program of the enemy, who uses religion to delude the people and disrupt the people's front.

The party respects and protects the freedom of worship of the people.

Because the party respects and protects freedom of worship, it is all the more opposed to those who abuse religion in order to deceive our fellow countrymen. The party will punish those who take cover under religion in order to masquerade their traitorous actions.

To respect and protect the freedom of worship means that the individual is free to choose his belief and the ways of conducting his cult. There is no compulsion or restriction whatsoever.

Furthermore, one can worship God and believe in Buddha and at the same time belong to the Lao Dong Party, provided one is a resistent leading an exemplary life characterized by work, economy, frugality, and justice, and provided one places public interest above personal concerns, devoting one's life to the service of the country, the people, and labor.

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- 6 -

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